

The Missionary Intelligencer.

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IMPERIAL ADVANCES.

WHAT is needed in the church at home in our present generation is a large apprehension of the unprovincial, world-comprehending, race-inclusive character of the kingdom of the Son of man. The great missionaries of the church have ever been moved by profound recognition of the world-conquering destiny of the gospel, and so the missionary church of the present must cultivate and cherish with devout enthusiasm a sympathetic understanding of that all-generous impulse which dominates the mind of the world-conscious Christ. Paul was ever dreaming and planning an extended, and yet more extended program on behalf of Christ's kingdom; so the missionary church of this unrivaled age of opportunity should be casting out its lines, making and extending its itineraries, and, in the person of its missionary representatives, taking its passage to the uttermost parts of the earth. A church, even a single individual church, which in our day is content to delimit its frontiers, confine its sympathies, and narrow its life to its local environments, may perhaps, if it long survives, be a useful provincial instrument, but it is sure to lose its place of honor in the history of the larger life and the imperial advances of the eternal kingdom. If a church desires a grateful recognition in the consciousness of our Lord, and an honorable place among present-day instrumentalities for the spread of the kingdom, it must at least consecrate a measure of its sympathy, its liberality, and its prayer to the furthering of the world purposes of the Redeemer.—JAMES S. DENNIS.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first nine months of the current missionary year:

	1912.	1913.	GAIN.
Contributions from Churches.....	3,038	3,122	84
Contributions from Sunday-schools.....	2,655	2,813	158
Contributions from C. E. Societies.....	887	679	*208
Contributions from Individuals and Million-Dollar-Campaign Fund	876	919	43
Amounts	\$195,668 99	\$225,546 15	\$29,877 16

Comparing the receipts from different sources shows the following:

	1912.	1913.	GAIN.
Churches	\$87,146 97	\$81,293 29	*\$5,853 68
Sunday-schools	53,445 55	56,754 53	3,308 98
C. E. Societies.....	6,543 16	5,888 81	*654 35
Individuals and Million-Dollar-Campaign Fund	26,732 28	48,983 48	22,251 20
Miscellaneous	3,839 23	1,128 53	*2,710 70
Annuities	13,900 00	24,586 75	10,686 75
Bequests	4,061 80	6,910 76	2,848 96

*Losses.

Gain in Regular Receipts, \$16,341.45; gain in Annuities, \$10,686.75; gain in Bequests, \$2,848.96.

Note the encouraging gains and be cheered; and note losses, and put forth more effort to increase all receipts! We can reach \$500,000 this year if we will all pull together. Please send your church and Sunday-school offerings to-day.

Let us hope that we will be able to go to the Toronto Convention with a great report. Books close September 30th.

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

This Number of The Intelligencer.

The bill of fare is especially good, we think, for a mid-summer number.

Tell us in two dozen words what you think of this number of the INTELLIGENCER.

Thousands will be pleased to see our new picture of Alexander Campbell. It was never published before.

"A Church Extension Fund for China," by G. B. Baird, is an interesting move and marks a step in advance.

The account of the John R. Mott conferences quoted from the *Outlook* is a rare missionary document. Don't miss it.

Of course you will read the inspiring letter from the new missionary, H. A. Baker, in China. It is good reading, even in August.

The helpful letter also from the indefatigable Dr. Pickett gives one confidence and makes us all feel like doing more to ease the overburdened workers.

Friends will not fail to read "Womanhood in Congoland," by that splendid writer, Mrs. L. F. Jaggard. Note what the gospel has done for the women in that land.

The Financial Exhibit, on the second page, is interesting reading. Note the splendid growth in receipts. Now for

a big drive to reach \$500,000 by September 30th.

And what think you of "The Boys' Orphanage, Illustrated?" That alone is worth a whole year's subscription. Really, does not this Orphanage stand for far more than you expected?

"When the American Flag Floated Over Chuchow," by Dr. Osgood, is something fresh and newsy. No such article appeared in any other American

magazine. Moral: Subscribe for and read the INTELLIGENCER.

The article by the venerable A. J. Bush is a frank, strong word. He is now sixty-eight years of age and active as a preacher of the gospel. No dead line for him! Every preacher should treasure his burning words. This good man is the father of Geo. L. Bush, pastor of the Carrollton (Mo.) church, which supports a missionary on the foreign field. *Blood will tell.*

EDITORIAL NOTES.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. (Isa. 61:11.)

China is sending 500 students every year to our colleges in America.

The \$500,000 can be reached if every friend is in line for real service.

Now for a final united pull for the \$500,000 during August and September!

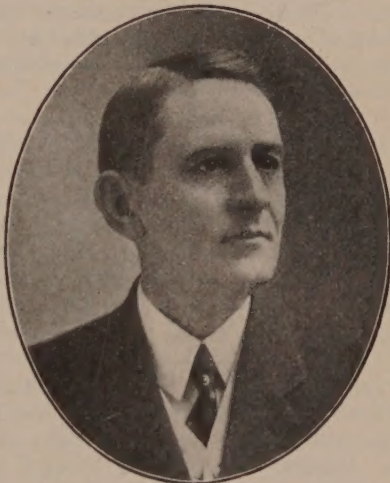
The First Sunday-school, Pomona, Cal., reached its apportionment, \$300.—Robt. H. Orr.

Now for two new missionaries for Japan and another building for the Girls' College, Tokyo.

If every preacher will see that the church he serves does its full duty, there is no question of reaching \$500,000.

There is rejoicing in Hawaii over the treatment and recognition of the Chinese Republic by the President of the United States.

If your church or Sunday-school has delayed sending the offering, please give attention to it at once. Let us make August a good month.



L. E. BROWN, PASTOR, CONNERSVILLE, INDIANA.

This church has lately come into the Living-link column. L. E. Brown is a wise missionary leader.

Think of it! The church at Durant, Okla., Ernest J. Bradley minister, was apportioned \$5 for Foreign missions, and lo! they send \$35. We make our best apology!

"Last Sunday 809 in our Sunday-school, 15 added to the church, 97 since Easter. The caring for a Living-link has been the finest thing this church has ever done."—H. E. Beckler, Springfield, Ohio.

"Missions have had to face much ignorant criticism and supercilious disparagement in the past, but there are signs that they are gradually coming to their own."—James S. Dennis.

Some friend has given this significant sentence in regard to Christian work: "To practice self-denial; to gear yourself up to beat the devil at his own game; to see the success of Christianity at its best, is more joy than seeing your side win at a football game."

Many churches find it better to have a special missionary treasurer for all mission funds. In this way mission funds are not likely to be confused with local church funds, as is sometimes the case. Think it over. The live churches are always on the alert for the best methods of doing the Lord's work.

Let the churches remember the Toronto Convention. It begins September 30th, earlier than usual, that the delegates may enjoy a reduced railroad fare. The convention continues to October 6th. Let every church select its delegates and send them to plan for the enlargement of the work.

July 6th was the birthday of James Ware. He was at the hospital in Chicago and rejoiced at the greetings of a few friends. Mr. Ware is 54. He longs to return to China, where he has spent more than thirty years in the service of the King. It is hoped he will be able to return in this month. He is the living-link of the church at Danville, Kentucky.

Our missionary leaders would do well to subscribe to the *International Review of Missions*. It is a very able quarterly dealing with missions in a scientific way. This magazine is the publication of the Continuation Committee of the Edinburgh Missionary Conference and will publish the important findings of that committee. The quarterly can be secured for \$2 a year.

The Foreign Society and Christian Woman's Board of Missions held a

three-days' conference with the new missionaries and with those on furlough on July 22d to 24th, at the College of Missions, Indianapolis. The Woman's Board offered entertainment for the visitors in the College of Missions. The conference was one of rare helpfulness to all in attendance.

Recently several hundred young men from every nation were in conference at Lake Mohonk concerning students and the Kingdom of God. This group of members of the International Young Men's Christian Association and Student Volunteer Bands brought the ends of the earth together in America, and for two weeks they sat at the same table and gathered about the same altar.

In the Children's Day number of the *INTELLIGENCER* we published a picture of Aunt Lizzie Lewis, a colored woman of Jamestown, Ohio, who contributes \$5 to the Children's Day Fund every year. In that issue of the magazine we gave the wrong address for her. The people of Jamestown are loath to have such a good and loyal missionary worker credited to any other congregation; so we make this correction.

It is an item of interest that the man who proposed that a Sunday last April be made a Day of Prayer for China is the son of a Chinese pastor. It will be remembered that the proposal emanated from the Chinese foreign office, of which this man, Lu Cheng Hsiang, is the head. And it should not be forgotten either that the provisional president, Sun Yat Sen, is also the son of a native pastor. All this, the *Congregationalist* thinks, shows that blood tells.

The second and revised edition of "Ten Lessons in World Conquest" has just been issued by the Foreign Society. The book is written by Secretary Corey and is planned for beginning classes in mission study. The lessons are brief and filled with much information concerning missions in general and also our own work. The work of the Christian Women's Board of Missions is set forth

as well as that of the Foreign Society. The little book sells for fifteen cents, postpaid, or ten cents in quantities of five or more.

"Bring an offering and come into his courts." (Psa. 96:8.) "Worship the Lord with thy substance and with the firstfruits of all thine increase." (Prov. 3:9.) We are not to give to the officers of the church, nor to a missionary society, but to God. To withhold is to rob God. "Ye are cursed with a curse, for ye rob me. . . . Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing." (Mal. 3:9, 10.)

"We enjoyed a most helpful visit from Mr. and Mrs. Herbert Smith. We feel that our people are interested in missions as never before. We had a busy week with them, something every day and night, making it possible for every one to get acquainted with them and to hear the story of their work in the Congo. The good they have done here will long be felt, and the vision they have given our people of the possibilities of missionary activities will be a great help in our local work as in our efforts for those living in heathen countries."—Marion D. Woods, Des Moines, Iowa.

[This note is from the missionary treasurer of the Central Church, Des Moines, Iowa. This congregation supports Mrs. Herbert Smith as its *Living-link*.]

Last month the Foreign Society received \$10,000 from a friend on the Annuity Plan. There ought to be many such gifts. The depreciation in the value of many stocks and bonds just at this time will no doubt turn the minds of friends toward investments of certain income for life. Remember that by this plan there is no falling off of income, whatever the fluctuations of general values may be. All of our more than 400 annuitants receive their checks every six months with the regularity of the calendar. And that is not all. The

money is being used in the best service at the same time.

The Foreign Society is receiving annuity gifts from time to time. They are appreciated. They can be put to wise use. The Annuity Plan commends itself more and more to thoughtful friends. Our ministers can do great service by calling attention to the plan and commending it to friends. There has never been a word of criticism upon the plan. How could there be?

\$50,000, FAREWELL!

This is the way one man felt when he gave money. This ought to be a great lesson to those men who are clinging to their money instead of giving it for the advancement of the kingdom. Dr. Pearsons, who did so much for the small colleges of this country, and who gave away all he had before he died, wrote this letter in sending a gift of \$50,000:

"\$50,000, farewell! You have been in my keeping for many years, and you have been a faithful servant. Your earnings have helped to educate many young men and women, who have helped to make the world better. You came to me from the grand old white-pine forests of Michigan, and now you are going into the hands of other stewards. When you arrive you will go into the keeping of good business men, and you will be safe. Now, \$50,000, farewell! Go into the keeping of younger men, and God's blessing go with you. Do your duty, and may your influence help to advance the Kingdom of God on the earth."—Dr. K. Pearsons.

BUILDING PROBLEM.

Many people do not realize the hard struggle of the missionaries on the field in the erection of their buildings. It is easy enough to sign a contract here at home and have the contractor look after all the details of the building. It is not so on the foreign fields. There is to be a hospital erected in Tibet. Dr. Shelton has just been in Chicago and New York, buying some of the material for

the hospital and its equipment; galvanized roofing, nails, hinges, locks, glass, putty, paint, varnish, bath-tubs, beds, bedding, surgical instruments, an operating-table, and medicines. These will be shipped to Shanghai, China. From there they will be taken up the Yangtse River for sixteen hundred miles. The last fifty miles of this journey on the river has to be made with the natives pulling the boat up-stream while they travel along the banks. The last six hundred miles of the journey must be made on land. The mountain-passes are two thousand feet higher than Pike's Peak. For one hundred and fifty miles of the journey the entire outfit must be carried on men's backs. The last four hundred and fifty miles the outfit is carried on the backs of yak. A part of the lumber for this building was sawed by the natives under the direction of Dr. Shelton before he returned to America on furlough.

OUR PEOPLE AND THE UNITED MISSIONARY CAMPAIGN.

The Disciples are to have a worthy share in the United Missionary Campaign projected for this fall and winter. The Eastern, Southern, and Central States are being rapidly organized for this great campaign. All of the missionary boards of America are to be back of the movement, and it is calculated that a profound missionary impression will be made upon the churches. About twenty trained teams, of four men each, will go from city to city holding conferences and conventions. It is planned to stay two days and nights in each city and town, and hold a workers' conference and convention looking toward the simultaneous every-member canvass in the churches next March for all missions. The teams will be made up of a leader and three additional strong speakers. These men will be drawn from different religious bodies.

The campaign will be a fine example of Christian unity.

The following men from our own people will work on the teams: Grant K. Lewis, Geo. Muckley, J. H. Booth, Stephen J. Corey, Bruce L. Kershner, and possibly Frank Garrett, of China. Grant K. Lewis will lead a team in Kentucky, and Stephen J. Corey will lead one in Ohio.

It is hoped that our pastors and "laymen" will respond heartily as the call comes to the various cities for committees to plan for this campaign, and that when the meetings are held, our people will assume their full share of responsibility. If this is done, great blessing to the churches and the work will result.

A UNIQUE DEDICATION.

The church at Marion, Ind., has just received a missionary library of sixty volumes as a gift from the Christian Endeavor Society. At a meeting in June the Young People's Society dedicated this library and presented it to the church. Dr. Royal J. Dye and Bert Wilson made addresses at this meeting. There were about three hundred in attendance. It all came about by the missionary committee of the Christian Endeavor Society. The chairman of that committee gave a fifteen-cent social, and secured the money for the books. A committee was then appointed to select the volumes. It would be hard to find a missionary library anywhere that contains a more carefully-selected list of books. This is a new thing in missionary achievement. Already a large number of books have been taken by the young people of the church. It is to be hoped that other missionary committees who have been having a hard time to find something to do will follow the example at Marion. Rollin Bennett is the pastor of the church and is looking forward to the time when the church can become a Living-link in the Foreign Society.

EDITORIAL.

Continued Growth.

The Foreign Society continues to grow in strength and power. The Annual Report will doubtless show more conversions than during any former year. The evangelistic force grows in numbers, and in knowledge, and in consecration, and in general efficiency. They are doing the best work of their lives in making Jesus Christ known to their countrymen. The reports from the whole staff, numbering more than a thousand, is most encouraging. It is believed that if every American missionary were called home, the work would continue, so carefully taught, so thoroughly equipped, and so completely entrenched is this host of native workers. Of course, progress would be impeded, the work would be menaced, but such a step would not be the death of a work that has cost so much of time, of money, of sacrifice, and even of life itself. It is built for the ages. Its roots sink deep into the hearts and lives of our brethren of all tongues and of all climes.

New work is being planned. The missionaries have outlined a far-reaching program that will test the churches in the homeland to keep pace with them. They can do no less with doors of opportunity swinging wide open before their eyes and with the din and cry for help ringing in their ears. They can not be indifferent, they can not draw back, they can not stand still. There is only one course open to them, and that is, onward, ever onward!

At this time there are more new buildings being planned and in course of erection than at any former period in the history of the Society. This insures wide and permanent growth. The sound of the builder's hammer and saw is heard in Japan, and in China, and in the Philippines, and in India, and in Africa, and in Cuba, and soon again in far distant Tibet. New chapels, new and better hospitals, more and better school buildings and college buildings, dormitories, mission homes, etc. These improvements cheer the brethren in these lands and strengthen the hearts of the missionaries. And what we do at home for their better equipment only enriches our own lives and strengthens our own churches for larger service.

The missionary body has been diligent. They have borne heavy burdens, sometimes beyond their strength. They have lifted every pound of which they are capable. Their faithfulness lends strength and power to the whole work. James Ware, of China, has broken in health. Dr. C. C. Drummond, of Harda, India, staggers under the heavy weight. But we rejoice to record that Bruce L. Kershner and Mrs. Kershner of Manila, and J. C. Ogden of Tibet, are rapidly recovering in health and strength and will soon be on their journeys to their respective fields.

A large company of new missionaries go to the field soon. They will give new hope and fresh encouragement all along the line. Already most appreciative messages are being received from the missionaries. Every new worker that goes forth cheers the whole line of battle. With what expectancy and joy the older missionaries look for the coming of the new!

The growth at home is gratifying. More churches and Sunday-schools and individuals have contributed than for the corresponding time one year ago. The number of Living-link churches has increased. The Annuity gifts are far in advance. It is but frank to state, however, that the growth is not all that many Christian hearts desire, nor all that we had hoped. But the work grows. God has watered and nourished it for thirty-eight years. It has grown like an oak, steadily, surely. It sends down its roots deeper and deeper into the affections of the people at home and reaches out stronger and larger branches in the regions beyond.

June a Good Month.

June proved a splendid month for the Foreign Society. Words of cheer and encouragement came from every quarter. There was unusual interest in Children's Day. Never before was there such enthusiasm. It seems more emphasis was put upon the day and its importance than at any former time in its long and successful history. The unveiling of the portrait of G. L. Wharton was an event of very great interest throughout the brotherhood.

The returns also reflect the growing interest of our people in world-wide missions. During the month 2,584 Sunday-schools sent offerings, an increase over the corresponding month of last year of 179. The schools gave \$53,639, a gain of \$3,811. Many schools gave for the first time, and many passed their apportionments. Altogether there seems

to be a rising tide of missionary interest in the Sunday-school army.

There was also a good gain in the personal offerings, \$4,539, and a gain in annuities of \$9,900. There was a loss in the receipts from the churches, as churches, of \$146.90. The gain in regular receipts was \$5,465. The total receipts for the month were \$78,734.09, a total gain on the month of \$15,300.

The total receipts for the first nine months of the year amounted to \$225,545, a gain of \$29,877. Only three more months before the books close, September 30th. *We can reach the \$500,000 if we will!* Let every friend do his best. The harvest of the world is overripe. Remember, \$500,000 would insure a great convention at Toronto; and remember, also, that the work demands every dollar of it and more.

A Sure Sign of Promise.

The church at Cookville, Ill., is alive to its opportunities. One of its consecrated and bright young women has given herself for service on the foreign field. Some two or three years are needed in preparation. She has wisely decided to equip herself well for the great world-field. The Cookville church, where she was reared and so well known, is in cordial approval of this step. Indeed, the congregation voted unanimously on Sunday, July 6th,

to make her their Living-link in the Foreign Society. This step had first been approved by a wise and intelligent board of officers.

It is not a large congregation, only about a hundred and forty members, but they know God, and they know the gospel and appreciate their obligations in sounding it out to the last man on earth.

A. K. Mathews is the minister. He is one of the rising young preachers. His intelligent and sympathetic interest in this advance step has meant much to

the young candidate, to the church, and to the cause of missions. Men of his stamp, with vision and enterprise, will usually find some avenue for the expression of their interest. His good heart is as big as the needs of the world.

One of the most interesting features of all our expansive work is to note the constant growth of the preachers in all that has to do with the enlargement of

the Kingdom of God in the earth. Each succeeding year marks distinctly this advance. Herein is our hope and herein is our ground for increased joy. There is a Divine, unseen power tugging at the hearts of the preachers that can no more be stopped or weakened than that unseen force that controls the tides of all the oceans which pound all shores with their strength and fury.

Pushing the Work.

Mrs. Laura Delaney Garst represents the Foreign Society in Iowa and adjoining States. From July 1, 1912, to July 1, 1913, she visited 59 places,



including 17 conventions, visited nine different States, was in the field, all told, 180 days. She traveled 15,000 miles, made 150 addresses. Mrs. Garst talked to over 3,500 in schools, mainly high schools, in addition.

The above work is all in addition to the large correspondence she has. Some days she talks almost from morning till evening explaining the work in conversations, talking to groups of men and women and boys and girls. She has sold many hundreds of missionary books and taken large numbers of subscriptions for THE MISSIONARY INTELLIGENCER. She distributes tracts and leaflets and posters and other means of generating missionary intelligence and interest.

During the year Mrs. Garst completed that splendid book, "A West Pointer in the Land of the Mikado." This is the life of her husband, and a very popular book it is. This involved time and care in proof-reading, etc. She has made many friends to the work.

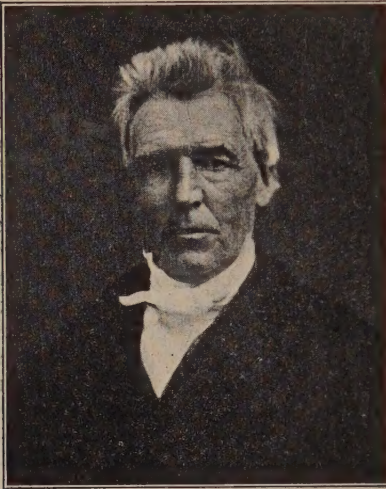
It will be remembered that Mrs. Garst spent a number of years in Japan with her distinguished husband, Chas. E. Garst, and now her daughter, Gretchen, whose letters appear in THE MISSIONARY INTELLIGENCER, is stationed at Akita. Mrs. Garst has done eminent service, both on the field and in the homeland. She is consecrated, industrious, tactful, intelligent, and commands a large influence. She is the friend of every good cause.

Alexander Campbell.

This is a picture of Mr. Campbell never before published. It was given to the Foreign Society during the Louisville Convention, October, 1912. The picture was presented by Mrs. Price Miller, of Illinois, a faithful disciple who for many years has been deeply interested in all that concerns the welfare

and the growth of our people. The picture had been in Mrs. Miller's possession for more than twenty-five years. The history of the picture is as follows: In an early day Mr. Campbell was visiting New Berlin, Ill., in the interest of Bethany College. While there he became acquainted with a Methodist

minister by the name of William Rutledge, who was a great admirer of the distinguished preacher, and Mr. Campbell became very much attached to his new friend. Mr. Campbell had this picture taken especially for Mr. Rutledge, and presented it to him. Years after-



ward he presented the picture to Mrs. Miller, who kept it in her possession as above stated.

The gospel was a passion in the life of Mr. Campbell, and he stood for its proclamation to the last man on earth. The loyal principles for which he stood have swept over this country and out to Japan and China and the Far East.

Mr. Campbell pled for the union of the people of God to the end that the world might be evangelized. John 17: 20 was a cornerstone in his teaching, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

The great reformer was the editor of the *Millennial Harbinger*. It was a magazine of wide influence. For forty-one years that magazine carried the following Scripture quotation on its title page: "And I saw another angel flying in mid-air having eternal good tidings to proclaim to them that dwell on the earth and to *every nation and tribe and*

tongue and people." This was an expression of the central thought of our movement. This text was the banner round which the fathers rallied and under which they fought their battles. It was to them what the Stars and Stripes are to the army and navy of our Republic. As a people we are committed to the missionary cause by our history and by the genius of our plea as well as by the teaching of the Word of God. The Christian Association of Washington, Pa., the first organization among our people, was a missionary society. It was formed for the sole purpose of promoting simply evangelical Christianity. According to the law by which seeds bear fruit after their kind, all that grew out of the Christian Association should have partaken of its missionary character.

Our people are unalterably and everlastingly committed to the missionary enterprise. We are committed to it as irrevocably as the American people are to democracy. We can not oppose missions or ignore missions without doing violence to the plainest teaching of the Scriptures, and without doing violence to the fundamental principles of our own movement. Whatever may be true of other communions, with *us* missions should be in the blood, in the marrow of our bones and in every fiber of our being. This will be so if we are true to our Lord and to the Book and to our history and tradition. *We are a missionary people, or we are nothing.* The New Testament church was a missionary church. The disciples went everywhere preaching the Word.

Mr. Campbell's teaching on missions was clear and positive. He said, "The diffusive benevolence of Christianity is nowhere more strikingly exemplified than in the establishment of Foreign Missions.

"This missionary enterprise is, by universal concession as well as by the oracles of God, the grand work of the age; the grand duty, privilege, and honor of the church of the nineteenth century.

"We shall do more at home by doing something abroad. If the apostles had continued in Jerusalem until all its citi-

zens were converted, they never would have planted a church in Samaria or anywhere else."

As a man, Mr. Campbell commanded the confidence and the highest appreciation of those who knew him. Geo. D. Prentice, the brilliant editor, said, "Alexander Campbell is unquestionably one of the extraordinary men of our time." Bishop Hurst, speaking of him, said, "Few men have exerted a wider in-

fluence." As Mr. Campbell walked the streets of London, a man who did not know him said, "There goes a man with enough brains to govern Europe." Moses E. Lard, one of America's great preachers, described him as being "pre-eminently great in the true sense of the word." He was a man of majestic and commanding presence. His splendid Christian character was never called in question.

A Song of India.

DR. G. E. MILLER, MISSIONARY OF THE FOREIGN SOCIETY.

Away and away across the plain,
Where wheat-fields golden in the light,
And beyond the hills with purple train
The sun of Ind sinks out of sight.
Awhile it tarries o'er the crest
Of some hill taller than the rest—
A ball, a half, a sickled flame—
And it has gone into the west,
A refugee before the night.

A blaze shoots upward in the sky
And outspreads like a fan of gold;
And then before th' enraptured eye
A damask curtain is unrolled.
A blue mist sits upon the hills;
A vermein dye the valley fills,
And rising, wavering dust-clouds fly
O'er herds that go with tinkling bells
And mooing calls unto their fold.

O golden West! O GLORIOUS West!
I watch your splendors fade away,
And a yearning fills my homesick breast
To go where has gone the fleeing day.
To those who look from the other side
The sun rolls up from the silver tide
To light the scenes of my boyhood blest;
And loved ones gaze o'er the waters wide
And think of me ere they kneel to pray.

Bilaspur.

I long to go, but can not now;
For I've an undone task to do;
My hands I've set unto the plow,
And needs must run the furrow through.
When others are bending to the work
I can not tire by the way and shirk.
When others take their watch in the prow
To guide the ship through the night of murk,
I'll be a man with the rest of the crew.

This land has need of every one
With a heart and will for endless toil;
Who can run the race he sets to run,
Who dares to sow in a barren soil.
The sun may shine, the flowers may bloom,
And earth and sky glow with the noon,
And moonlight flood when the night has come:
But there's no beauty nor sweet perfume
When hearts are filled with Satan's moil.

Then, on with the work! We will not fret.
We'll stifle back the idle tears.
We'll travel on, though our eyes be wet,
And a guide-post set toward coming years.
The sun will rise on the morrow morn,
And courage and hope will be reborn.
This night of sadness we will forget
As the mariner forgets the storm,
And scattered will be our ghostly fears.

Biographical Sketches of Our Missionaries.

FRED E. HAGIN AND WIFE.



FRED E. HAGIN.



MRS. FRED E. HAGIN.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

In the town of Cambridge, Ill., on June 3, 1869, Fred E. Hagin was born. The forty-four years that have passed over his head have left a strong character, a warm heart, a clear head, and a real man with lofty motives and downright moral purpose in life. When he decided to become a missionary he would allow nothing to stand between him and his great purpose.

He is to-day in the great city of Tokyo representing the Foreign Society and his brethren in America, preaching the gospel. This industrious missionary is a strong writer, a forceful speaker, and withal a painstaking student in all that pertains to Japan. Few men are better informed upon things Japanese. He believes in the people, in their resourcefulness, their strength, and in their final outcome as a nation. He was confident of the victory of Japan over Russia from the first.

He was educated in Cambridge High School and Eureka College. This college has no more loyal son in any land. The history and traditions of the institution are in his blood. He graduated from both schools, and took the degree of Master of Arts and Bachelor of Sacred Literature from Eureka College. He also studied

pharmacy, and in 1887 became a licentiate in the State of Nebraska. But no drug-store could hold a man of his wider purpose. The measure of the Kingdom of God with all its blessings and possibilities loomed before him.

This missionary was appointed by the Foreign Society February 17, 1899, and went out to Japan in 1900, reaching Tokyo September 24th. During his first three months upon the field he became intimately associated with a young Buddhist priest and won him for Christ, and he was baptized. His name was Shigekichi Kono. This glorious victory brought great cheer and encouragement to the heart of the new missionary.

Fred E. Hagin has broad intelligence, large sympathy, and a keen appreciation of all good both in his associate workers and in the Japanese among whom he labors.

In April, 1892, he married Miss Myrtle E. Willett, of Miller, S. D. Three children have blessed this union—Edith, aged twenty; Dan, sixteen, and Fanny Alice, fourteen. Mrs. Hagin has proven a very helpful wife and an exceedingly useful missionary—always sane and kind and optimistic. More than once when the clouds seemed to hang low she has seen the silver lining when it was not visible to her husband. The children of this family have been well trained. Mrs. Hagin's labors, both in her home and in the mission, have been abundant.

Mr. Hagin entertains a large program for our people in the Sunrise Kingdom. He sees great numbers of new missionaries from our churches, large gifts from churches and individuals, splendid stations all over the empire, and well equipped with strong colleges both for men and women. May he live to see all his hopes fulfilled, and may he be spared many years to help lay the foundations broad and deep for the Church of God in that land.

CONTRIBUTED ARTICLES.

Three Great Words.

BERT WILSON.

There are three words which stand out prominently in the missionary task: Vision, Opportunity, and Obligation.

1. *Vision.* There is much talk these days about an enlarged vision. However, a vision which is merely "blue sky" is of no help in the missionary task. The church's missionary vision must be definite, specific, tangible; it must be so great that it can be tabulated; it must be harnessed up and put to work, or it is of no avail. Paul's vision was a definite vision. It was one man from Macedonia, but that one man extended the call for the whole people. So the vision of the church to-day must be so definite that it can focalize on the needs of one man or ten thousand men in the great needy fields of the world. When that kind of a vision comes, it presents to the church

2. *Opportunity.* Paul's vision gave him an opportunity for service; so the vision of the churches to-day presents a definite opportunity for world-service. The vision of Africa, China, Japan, Tibet, India, and the Islands of the Sea are all definite. The needs for evangelists, native teachers, hospitals, and schools call loudly to-day to the church and present a definite opportunity.

1. It is an opportunity to reach the young men of the world. The young men of China are casting aside the old and are calling loudly for the new. The young men of India, of Korea, of Turkey, are only typical of the minds of the young men of the world. The opportunity to evangelize these young men is tremendous. If we can win them in this generation, they will help us to win the next generation.

2. The opportunity of replacing the old religions. In the recent changes of this new day the old religions are crumbling. This presents an opportunity for the Christian religion. If we can man the fields and present the

claims of Christianity now, we have gained a century of time. This great world-opportunity lays upon the church

3. *Obligation.* Whatever is a man's opportunity becomes thereby his obligation. An opportunity to do a great service and the power to do so binds an obligation. Hence the twentieth century church, having seen the vision and having been presented with the opportunity, has pressed upon it a tremendous obligation to do a world-task.

1. It is the obligation of the twentieth century. We are no longer performing the world's business in the slow-plodding nineteenth-century way. The throbbing, pulsating twentieth-century life demands that the church perform her task in the twentieth-century way. This is a Million-Dollar Age. Men are talking in the language of millions, and the obligation resting upon the church is to keep in tune with the spirit of this age. This is the age of the automobile, the telephone, the telegraph, the wireless telegraphy, the fast railroad trains, the flying-machine, and every modern appliance. These things should be hooked on to the great task of world-wide missions.

2. The obligation of the church's ability to do the task. The church not only has the opportunity and the obligation, but it likewise has the ability. It has the money to perform the task. To neglect the work when the ability has been given would be disobedience to the command of our Lord. The great thing about it is that men are responding as never before. Gifts of \$5,000, \$10,000, and \$50,000 are being made to-day. Men are beginning to realize the tremendous influence of their money in the great world-fields, and the time is near at hand when these gifts, which seem

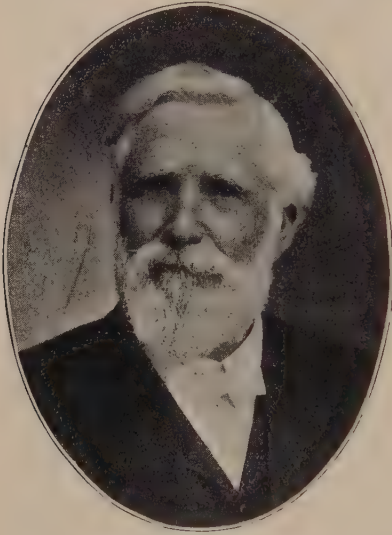
large now, will be multiplied by ten, and we shall see the advancement of the Kingdom on a larger scale than ever before. The vision before us is definite, the opportunity is specific,

and the obligation is tremendous. May we go forward in earnestness until the prayer of our Lord shall be answered and Jesus shall become King of kings and Lord of lords!

Faithfulness in Missions.

A. J. BUSH.

A people who take the word of God as their only rule of life should not need to be admonished to faithfulness in missions. The Bible is a missionary book from beginning to end. Jesus taught



men to come to him, that they might learn the true secret of living and of service, and his last command was, "Go, teach all the nations." This lesson—*come, learn, go*—is the order of our Lord and King.

To be anti-missionary or o-missionary is to be anti-Christian, for the business of the Church of Christ is to evangelize the whole world. The preacher is the key to missions. The people are willing to do the Master's will if they are taught and led by a faithful pastor who himself is missionary in his teaching and practice. I have never been able to develop the people in missions without leading the way. I would be ashamed to be reporting additions to my congrega-

tion weekly and not be able to report a corresponding increase in the missionary offerings of my people. No preacher comes to a proper appreciation of his calling till he is thoroughly imbued with the missionary spirit, so much so that his conscience will not allow him to pass a regular offering day without the best preparation of his people he can give them, and the offering taken joyfully and universally, all having a part.

Disciples and churches are dying for lack of proper food and training in the missionary cause. Preachers who are not faithful in this cause will soon be, or should be, back numbers. Then, as we preach the doctrine of Christ and of the apostles, let us preach their doctrine of missions also.

The church that is faithful in the cause of missions will be at peace and grow in unity and love as never before. If I had a church that was in debt I would take the largest missionary offering I could get on the first regular missionary day that came. If my people were indifferent to the local work of the church, and not as lovely to one another as they should be, I would know no better remedy than a liberal and general missionary rally and offering for Foreign Missions.

I came to Yoakum, Texas, last November and found a small congregation of fifty members (no real wealthy ones), a church debt, and feeling they could not pay even a small salary for a pastor. We have not missed a missionary day, and we have kept up local expenses and paid into the various missionary and benevolent departments of the Lord's work nearly \$300. Our people say they have never done anything for missions to compare with this, and local expenses have been met easier than ever before. "Give,

and it shall be given unto you, pressed down and running over shall men give into your bosom."

If all our preachers and churches were faithful to the cause of missions we would be able to enlarge the forces on all fields and equip our workers for more efficient service, so that the results would be greatly increased in the number of converts and churches established and the name of Jesus be honored as never before by all peoples. Not one

of us would be willing to have any of our stations abandoned or our missionaries recalled, but would rejoice to see enlargement on all lines. Then let each preacher, congregation, and disciple in all the land rally to this cause, and God our Father will honor his faithful ones and give success to all our efforts, and soon the knowledge of the Lord will fill the whole earth. May the Lord hasten this glad day!

Yoakum, Tex.

Prophetic Conferences.

The missionary movement has taken its place among the most impressive and significant movements of the day. It is the greatest unifying power at work

it is the one adequate expression of that spiritual internationalism which was long the dream of the prophets, but is fast becoming an inspiring fact in the life of the world.



JOHN R. MOTT.

[President The World's Student Christian Federation and Chairman of the Continuation Committee of the Edinburgh Conference.]

among men; it is defining a universal standard of morals, teaching and illustrating a practice of the gospel of love which steadily gains ground in the face of skepticism and cynicism, and is silently working a revolution in the feelings and thoughts of men in race relations. The missionary movement has become the very highest statesmanship;

The newspapers have had little to say about the series of conferences which Dr. John R. Mott, who is now conducting the conferences of the World's Students' Christian Federation at Lake Mohonk, has held in India, Burma, Ceylon, China, Korea, and Japan; but those who were present at any of these meetings felt that they were seeing the dawn of a new day in the history of the race. The meeting of the World's Missionary Conference in Edinburgh three years ago was a call to action. It suddenly brought into clear light the open field of the world, and the need and the practicability of the co-operation of all Christians in the work of putting the spirit of Christ in the hearts of all people. To conserve the impulse of faith, the enthusiasm of vision, imparted by the Conference, and to give efficiency to its work, a continuation committee was appointed to organize and carry on that work and to secure and disseminate the most trustworthy information of the needs and conditions of the various missionary fields. In furtherance of these objects conferences were arranged in the principal centers of work in Asia, and Dr. Mott was appointed to attend and preside over these conferences.

In these conferences the depth and scope of missionary work became clear. In Seoul, for instance, in a country

which was not many years ago a "hermit kingdom," foreigners of several nationalities sat in brotherly conference with Koreans and Japanese; found themselves drawn together by a common aim and inspired by a common purpose.

The word "Christian" received a sudden illumination in the atmosphere of a room in which a great spiritual endeavor, a noble "adventure for God," revealed its supreme importance above all differences of methods of work or of forms of service. In the very heart of a country remote from the centers of Christian activity, among a people bred in alien religious traditions, the hall of the Young Men's Christian Association seemed like a home in the mother country to a company of men and women who were exiles in body but not in spirit.

In the meetings in Tokyo, in a different environment, there was the same sense of spiritual unity, of brotherhood in a great work, of being at home in a foreign country and at one with an alien race. Men of all churches took counsel together: Episcopal and Methodist bishops, a priest of the Greek Church; every kind of temperament, every shade of differing opinion had its exponent. It was impossible to listen to the discussions and not recognize the intellectual alertness, the open-mindedness, the trained ability of a body of men who were so devoted to the country in which they lived that they understood the undercurrents of its life. Such men as Dr. Green and Dr. Gulick, Bishops Tucker, McKim, Cecil, and Harris would be leaders in any community by virtue of ability, of training, of largeness of mind. The Japanese who said, "Do not send us ten one-thousand-dollar missionaries; send us one ten-thousand-dollar missionary," put in a concrete way the need of the highest class of ability in a country like Japan. The most important diplomatic posts which President Wilson has to fill are not London and Paris, but Peking and Tokyo; the critical points on the religious map of the world, where the ablest leaders are needed, are in India, China, and Japan.

In the conferences the essential unity of Christians of all communities was self-evident. In the heart of the Far

East, in the presence of a task the magnitude of which very few Christians at home realize, differences seem to dwindle, to become historic rather than real. They were dwarfed by the sense of the folly of division in the face of work of pressing and overwhelming importance. In such an atmosphere sectarianism seemed belittling and impertinent; and when one or two men of combative temper attempted to push minor points on the attention of the conference, they were heard in unsympathetic silence.

The formal report unanimously adopted by the Tokyo conference marks a new stage, not only in missionary work, but in the modern history of Christianity. "This conference," it says, "would put on record its profound gratitude to God for the very large measure of Christian fellowship and of observance of the principles of comity and co-operation on the part of churches and missions in Japan. The conference records its conviction that the most effective promotion of the Kingdom of God in this land calls for wider application of these principles. . . . It is the sincere hope and earnest prayer of this conference that all the churches representing Christianity in Japan may be brought together in fuller unity in Christ. . . . We call upon all Christians in Japan to engage in united prayer for the realization of the unity for which our Lord himself prayed."

The character and work of a man like Dr. Mott are belittled by praise; but it must be said that his spirit and methods place him among the leaders of the age. He belongs to the new order of international men who think in terms of the world-vision, who see not races, but humanity; the apostles of a catholicity which has its inspiration in the Christ who was the Son of God and the Son of man—a catholicity in the light of which all men in all places are seen to be the children of God. Add to this prophetic spirit modesty, clear judgment, and the tact which comes from right feeling and quick sympathy, and it is easy to understand why a Japanese of great influence declared that Dr. Mott's visit marked an epoch in the history of Christianity in Japan.—*The Outlook*.

When the American Flag Floated Over Chuchow.

ELLIOTT I. OSGOOD, M. D.

If President Wilson had realized the commotion his giving instructions to the minister at Peking to recognize the Chinese Republic was to cause in China, would he have done it? The number of American flags which have been produced in China since that event, the number of processions which have



American Flag.

been formed and the number of speeches which have been made, would make an ordinary Fourth of July in America look tame in comparison.

Of course Chuchow was ready to fall into line with any such gala idea, and since there is no American consul resident here, we American citizens had to represent our country.

First the district official invited us to the courthouse, where, with a few of the leading citizens, we listened to speeches of gratitude over the recognition. When called upon to answer, we spoke of the sister republics, one on either side of the "Pacific Ocean," which ought to hold and control sufficient power to pacify the entire world—in time.

THE FLAGS.

The people in the city felt that they had not been treated square, since they could not participate in the courthouse celebration. So they set apart May 24th, on which to have a show of their own. The city schools were drilled with songs prepared for the occasion. An abundant supply of flags, both American and Chinese, were manufactured. They had borrowed our American flags for pattern. If only some enterprising American citizen could have foreseen this demand for the Stars and Stripes, what a fortune he could have made by being on the ground early. The Chinese cut blocks for printing in the red stripes, and other blocks for leaving white stars in a

blue field. Every schoolboy and girl in Chuchow now knows just how many States there are in the United States; for, are there not forty-eight stars on the flag?



Flag of Chinese Republic.

A GREAT SIGHT.

The church-building, when crowded to its utmost capacity, can seat perhaps 450 people. There were more than three times that number who came and went during the morning exercises of May 24th. The boys and girls marched in to the sound of their own singing-voices, and filled the seats. They flowed up and covered the platform. They filled the yard outside. When one school had sung their songs and their chosen orator had presented their oration, they filed out and another school took their place. When these, in turn, vacated the seats, a company of soldiers came in and filled the place with their songs. It was an inspiring sight to see that sea of school children rise and fill the house with their waving Chinese and American flags. A Chautauqua salute is fine, but this was gorgeous. Remember that the Chinese flag has five colors, and the American flag three, and then one can imagine what a flower-garden those waving flags made.

How they did sing! No American song with four parts, but in unison voices the Chinese tunes went in waves over the building. The people in the city flocked to the doors, but only a few found place to enter. They could but see the children as they marched to and from the place. Sometimes not less than six or seven hundred sat and stood in the building, filling every available space. All were filled with the inspiration of the occasion. That could be seen in the speeches which were sandwiched in between the singing. Everybody seemed to want to speak. For a

time speakers would follow each other in quick succession. It certainly was not a Quaker meeting. And what a medley of speakers they were. Some came prepared. Most received their inspiration on the spot. There were school-teachers and schoolboys, the district judge and the military official, shopkeepers and merchants, literati and members of the council, Christian pastors and the foreign missionaries, and even one of the lady teachers; all took their turn in expressing their gratitude over the recognition by America.

The wonderful thing about it was that all the speeches had the spirit of uplift in them. We had heard fiery speeches for putting down Manchus, for the raising of an army, and for the preservation of their homes; but never in China have we heard such a stream of oratory for the uplift of the people.

AMERICA PRAISED.

Over and over again we heard them tell of the righteousness and virtue and honor and freedom which characterizes the American people. Nay, they did not hesitate to speak of Christianity, which has rooted these virtues in the hearts of our homeland people, and they urged upon one another the cultivation of these virtues, that China may likewise take her place among nations.

A member of the city council told how, when other nations had failed them, America had been their friend. Had not America restored to them the indemnity money which they had been in duty bound to pay for the Boxer ravages? Had not America withdrawn from the sextuple loan business by which European Powers were humiliating China? Had not the American missionaries brought the same spirit of friendship in their opening of schools and hospitals and in working for the civic uplift of their cities? Had not other nations seized pretexts to seize territories and force opium upon China? America is the friend of China, and in this early recognition she is showing a still greater friendship.

A WOMAN SPEAKS.

It is still very unusual for a woman to stand on a platform and face an

audience of men, or even a mixed audience of men and women. When our Christian woman-teacher came forward and faced that audience, every confused noise in the room suddenly ceased and every eye was turned upon her. She spoke not loud, but plain. How they applauded her when she spoke of how now both the womanhood and manhood of China were being united for the one purpose of the uplift of her people. She hesitated not to show them that Christianity is the power which has made America great, and China, too, must become a Christian nation if she would be truly great. For many of that audience this was the first opportunity they had ever had to pay tribute to educated Chinese womanhood, and they paid the tribute royally.

MARCHING.

This meeting was not a sufficient recognition of the occasion. They felt that they must proceed to the home of the American missionaries in Chuchow and there also pay their respects. The next afternoon nearly six hundred pupils, representing every school in Chuchow, met and, led by a body of soldiers, marched to our home. Three buglers marched in the front, and the others followed in perfect order, singing songs which had been written for the occasion. Behind the soldiers came the school children, nearly all dressed in white, each bearing an American and a Chinese flag, which they held aloft. Each school had several large flags with their color bearers in front. Our veranda was filled with leading men of the city, who stood with us and reviewed the passing line.

They marched in at our front gate, two and two, passed our front door, and went out the other side through the gate of the girls' school. Can you imagine a long procession of *Chinese* boys and girls thus marching through the compound of American missionaries to pay their tribute to the American nation? Try to vivify it in your mind's eye, and then you will begin to grasp the tremendous change which has so recently taken place in this nation.

The same men and women, boys and girls, by whom so short a time ago we

were despised and rejected, reviled and persecuted, now vie with each other in paying their tribute of respect. There is no nation which holds the confidence and respect of China as does America to-

day; and there are no people to whom they are paying greater respect than the missionaries. The day of opportunity has come.

Chuchow, China, May 27, 1913.

The New Missionary's Motive.

RAY E. RICE.

The foreign field attracts me because it offers even larger opportunities for service than does the home field. The needs and calls for leadership are many and pressing at home. So there are many to answer. The foreign field needs helpers, even more, but the laborers are few.

I can not find any sufficient reasons for staying at home. The Boys' Orphanage work in India needs me, calls me, and I am able and I am willing. I can see a wonderful opportunity for usefulness and for the training of leaders in the new India. Surely these lead-

ers are to be raised up from the rank and file of the boy-life of India. The leadership of such new spirits is unique. It offers an opportunity for me to project my life into the lives of boys. There seems to be such a lack of leadership material in India. My motives are as follows:

1. I want to serve where the need is greatest and where I can be used the most.

2. I want to surrender my life wholly to the will of God, whose will is to establish the Kingdom throughout the world.

Womanhood In Congo Land.

MRS. L. F. JAGGARD.

I would that I could draw a picture vivid enough that all could see the condition of our dark-skinned sisters in Central Africa. Women are nothing more or less than property, chattels, or slaves. Kindness or love they had never known until the gospel of Christ began to brighten that dark land. Dear sisters, how would you like to be with-



out clothing, your pretty home, your books, pictures, music; but, hardest of all, how would you like to see your little girls sold and carried away as slave wives and you yourself sold to any one who would pay a good price for you? Where you wear diamond rings and dainty jewelry, they often wear a huge brass ring around the neck, weighing from twenty to thirty pounds. Many

women wear brass anklets weighing three pounds. They, like their more favored sisters, are very fond of adornment, and we often see them wearing strings of beads on their necks and around their waists, weighing from one to three pounds.

These women are fond of dancing, and on moonlight nights they often dance the greater part of the night. On these occasions they rub their bodies with a kind of red paint and think that they are gayly attired. How sad! to think of their need of white teachers to teach them the way of life; then think of only Mrs. Moon and Miss Eck at Bolenge, Mrs. Smith at Lotumbe, Mrs. Hensey at Monieka, with 50,000 to 100,000 people tributary to each station.

It has always been a real joy to me to talk to these poor, down-trodden women. How amazed they are to see the house in which their white teacher lives. The kitchen-stove, the mirror, and sewing-machine are simply miracles

to them. As these women come to us every day bringing eggs, bananas, or corn to sell, we have an opportunity to speak a few words about the Savior and of our purpose among them. Once a week about fifty Lonkundu women come to the village of Longa with vegetables to trade at the weekly market. This gives the "white mama" a fine opportunity to come in touch with purely heathen womanhood. They often address me as "my older sister." Then I ask them their age, and their answer will be, "Maybe five" or "three." Then I reply that I am certainly older than that. Then we laugh together and are good friends, especially if I pay them a good price for their market.

They love to ask us questions about our manner of life, and seem much surprised that our husbands do not buy their wives. By visiting with them and comparing our ways with theirs, we gain their friendship, and when the opportunity comes they are ready to accept the gospel and change their manner of living. It is a joy to look upon the

clean, happy faces and well-dressed bodies of the Christian women of the mission station. And it is also a joyful sight to find these Christian women in the midst of a heathen village, where they live with their Christian husbands and keep themselves "unspotted from the world." One hopeful sign is the fact that the desire for clothing comes hand in hand with the desire for the new life of Christianity. These women, before the gospel changes their lives, know nothing about social purity. If they have a word for virtue, we know nothing of it. Their language does not reveal it—their lives do not reveal it. It has been said that the women are the very "bulwarks of heathenism." Yet, can we blame them when they never have heard that their lives are sinful? When from childhood to old age they have known nothing but polygamy and licentious vice? What a beautiful thing it is to see these women lay off all their evil ways and take up clean, pure lives.

Monieka, Congo, Africa.

India Is Moving.

G. W. BROWN.

To many India is a country where changes are unknown—a fossilized land. This is a great mistake. Perhaps no country, east or west, is making more progress at the present moment than India. Under British rule there is nothing startling or sensational, and no great advertising or blowing of horns being done, but the growth and change are going on nevertheless.

In the first place one may mention, as most striking of all, the famine-relief measures. No country in the world has suffered from famines so often or so severely as India. The prayers of the Vedas, thousands of years old, ask over and over again for two things: sons and food. Sons were needed to carry on the religious rites of the people, to keep the ancestors out of hell, where they would go if the sacrifice were discontinued. Food was the pressing need for the present life. The Indians wrote no history

themselves, and the ancient monuments and archeological remains give little information about famines. But since the more modern period, when people of other lands and other faiths began to write of India, the mention of famine comes over and over again. Some of them were very severe, and untold thousands perished. It was not until the famine of 1868-9 that the British Government assumed responsibility for the saving of lives in famines. Until man can control the rainfall, famine and short crops are bound to recur. But much may be done to mitigate the effects of a bad season when the crops fail. And this is being done.

The government relief system is now so far perfected that the scarcities which have occurred in the last few years have resulted in comparatively very little suffering, even though large areas have been affected. This year there

is a small famine in Ahmednagar and its vicinity, but abundant relief measures have been taken, and there will be little or no loss of life. This is one of the greatest of the changes in India.

MORE EDUCATION.

But another most important change is that of the intelligence and education of the people. For centuries all the learning in the land was in the hands of the Brahmins and those to whom they chose to impart it—and these would be but a very few of the wealthier and higher classes. The great mass of people was wholly uneducated. A most cunningly-devised theology, including a rigid caste-system, was devised to keep people in ignorance and subjection. They were taught that it was the decree of fate that they should occupy their position, and that an effort to change it would be a sin against the will of the gods. For thousands of years this doctrine was beat into people. They became the most impassive people on earth, and had no conception of doing anything for their own advancement. Now times have changed. The new civilization and the ideas it has brought are making the people rouse up as never before to gain education and position. The constant complaint of the lordly Brahmin is that he is not respected as he was formerly. He can not go to the laborer and demand what he wants, knowing that his curse can extort anything from the most unwilling. His curse is losing its force, and he himself has to work the same as other mortals. This quiet revolution is most profound, and is vitally affecting the whole social system and civilization of the country. On a large piece of work one may today find Brahmin coolies glad to secure work alongside of the despised outcast at the same meager rate of pay which the latter receives. On the other hand, the lower classes are learning the value of education. Not that all of them desire it. Yet the number who are reading in the schools is greater than ever before, and the percentage of literacy is constantly on the increase. The government is constantly improving and extending its school system, the one great

hindrance being the lack of properly-qualified teachers. Missions are constantly expanding their work. As an illustration of the desire of the people for education, it may be mentioned that there is no mission station in our mission, and perhaps in any other mission, where the people of the villages are not imploring for schools. We can open far more schools than we can provide with teachers.

POLITICAL CHANGES.

Politically, too, there is a great change. India used to be a land governed by autocrats; no one else had any rights or privileges. People took no interest in affairs of state. They knew nothing of government matters. A change of government simply meant a change of tax-gatherers, and the new taxes might be more or less than the old. To-day hundreds of thousands read the papers, and politics and economics are studied in all the higher schools and colleges. A campaign has been carried on for years for the gradual revolution of power to the Indian, and this has met with great success. The supreme council of the land, that of the viceroy, has a number of Indian representatives, chosen by Indians, who have no hesitancy in criticising the government and its policies. The power of the Indian is growing daily, and he is learning more and more of the art of governing. As intelligence rises, the circle of those wielding authority increases, and the recent extension of power is a real revolution. There has been little noise about it, but the change is one destined to change immensely the future of the country.

RELIGIOUS CHANGES.

With the growth of education and the general increase of knowledge, the religious situation is also changing. It is no more possible to believe in the old gods. The ignorant villager or the untaught woman may believe as people believed of old, but the person of education can no longer do so. Indian Chauvinism is as strong as that of any other land. The ancient social system and the ancient deities and religions are most

dear to the Indian. Since the old can not be accepted in its entirety, it is necessary to alter it in some way. Reforming sects are arising, and they read into the myths and practices of old a thousand things which were never there. Foreign religions are sternly fought against, not so much because of their religions as because of their social consequences. These things make the task of the missionary easier in some ways and harder in others. But one thing it certainly does render imperative. The West must realize that in its present state of change India needs the message

of Christ more than ever, and that if this great land, soon to take its place in the British Empire practically on the same footing as South Africa and Canada, does not receive the gospel it will become either Mohammedan or Theosophist, and hinder greatly the progress of the Kingdom of Christ. The fact that the Indian is one of the few races which has ever had a real religious creative instinct makes the matter all the more imperative. The West must rise to its responsibility.

Jubbulpore.

And the Missionary Smiled.

A friend of Henry Ward Beecher, speaking in praise of his favorite horse, said, "Why, that horse will work in any harness." "I wish," said Mr. Beecher, "that he was an officer in my church."

Henry Ward Beecher, once speaking to a Yale freshman, said, "Remember, young man, that the grace of God can dwell with many a young woman with whom you can't."

A business man, on retiring from active pursuits, was advised to take up the study of Shakespeare, which he did with increasing interest. Later, meeting the friend who had given him this good advice, he broke out into exultant praise. "Why," said he, "those plays are great! There aren't a dozen men in Boston who could have written them."

According to the statement of the ten-year-old daughter of a Massachusetts clergyman, there are ways of making an old sermon seem almost new. "Molly," said a friend, "does your father ever preach the same sermon twice?" "I think perhaps he does," returned Molly cautiously; "but I

think he talks loud and soft in different places the second time, so it does n't sound the same at all."

A Western clergyman called not long ago at the home of a widow to offer her his sympathy in the hour of her deep bereavement. Imagine his surprise when the widow handed him a picture of her late husband with the remark, "It ain't very good, but then it's hard to make a whistle out of a pig's tail, anyway."

Three college students were out for a walk in a New England village, and spying a venerable-looking old farmer leaning against a stone wall, they planned to have some sport with him. They agreed to accost him in the following manner: The first one stepped up to him and cried out, "How do you do, Father Abraham?" The second said, "You are mistaken; it is Father Isaac." "O no," said the third, "it must be Father Jacob." The old farmer replied: "I am neither Abraham, Isaac, nor Jacob, but Saul, the son of Kish, sent out to search for his father's asses, and lo! I've found three of 'em." —The above from the *Congregationalist*.

THE BOYS' ORPHANAGE ILLUSTRATED.

This is one of the great institutions conducted by our people. Perhaps none other is doing more to break down heathenism and establish the gospel in the hearts of the people.

The Orphanage is located at Damoh, India. The city has about 15,000 population. It is growing rapidly. The English Government gave the Foreign Society four hundred acres of land for the Orphanage. The land joins up to the city limits. It is beautiful property and is now valuable.

The Foreign Society planted a mission in Damoh in 1894. The famine conditions suggested this place. It has proven a wise location.

There have been as many as four hundred boys in the Orphanage at one time. Not so many now—there is no famine—but there are enough boys to keep the Orphanage staff quite busy.

The following instruction is given:

1. The boys are taught about God and his Divine Son, Jesus Christ. The Bible is taught daily.

2. They are in school work about five hours each day, and they devote about four hours daily to manual labor.

3. They are taught different trades: carpentering, blacksmithing, cabinet-making, typesetting, printing, etc.

4. Modern farming is also taught. This is important in India. The Indian farmer plows and plants like the people of Abraham's day. No progress has been made where the missionary has not gone.

5. The Orphanage boys conduct several successful Sunday-schools in and about Damoh. The older boys teach the Bible to the younger ones, and have done a wonderful amount of good in this way.

The missionaries have recently sent us a fine lot of pictures illustrating the work and life of the great Orphanage. Some of the pictures are to be found on the following pages. They tell their own story. It is a story of the growth of the Kingdom of God.

HATS OFF TO THE ENDEAVORERS!

This splendid institution has been supported by our Christian Endeavor Societies from the first. They have never done a better work. They have something to show for their investment of money. Only \$20 supports a boy for the whole year. This feeds him and clothes him and houses him and educates him. Beat it if you can!

Quite a number of these boys trained in this institution have become efficient preachers of the gospel. Others are in the College of the Bible at Jubbulpore. In a few years they will be preaching the gospel. Three new buildings will be erected for the Orphanage soon. If your Endeavor Society has not helped this work, let them get busy!

EDUCATIONAL DEPARTMENT.



BOYS' ORPHANAGE, DAMOH, INDIA.

The whole Orphanage is seen here, together with the missionaries in charge, David Ritch and W. B. Alexander. These boys have recently been gathered into the Orphanage. These are all homeless and hopeless. Here they have shelter and food and clothing and medical treatment. They are in school and are taught the Bible and Christianity. They are also taught a trade or an occupation. Some will make preachers.



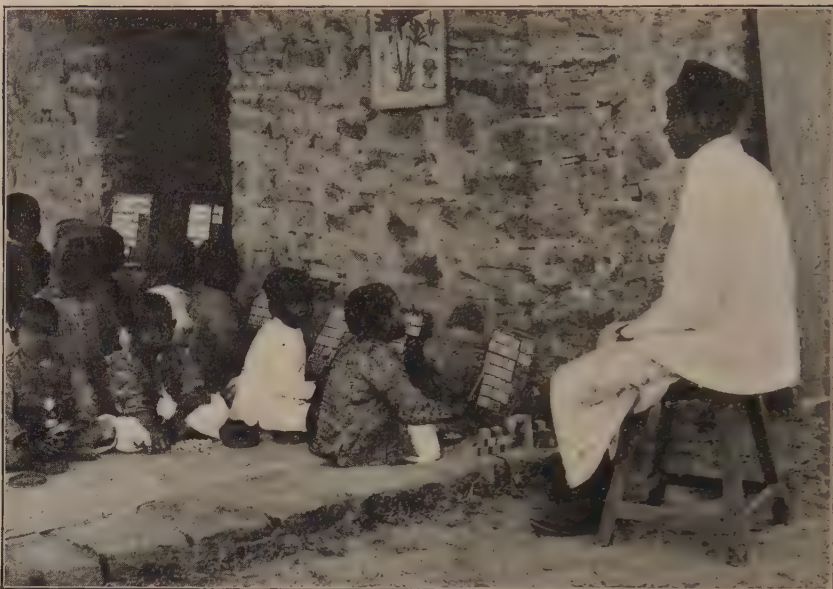
THE ORPHANAGE STAFF.

Reading from left to right—*First Row:* Mr. Brown, farm assistant; David Riach, Miss Josephine Franklin, Tabitha Bai, in charge of tailoring; Alfred, house manager and buyer. *Second Row:* Javara, farm help; Mohan Singh, book-keeper; Monan Lal, storekeeper; Ghirdhainlal, head carpenter; Hari Singh, blacksmith; Bundiya, carpenter teacher. W. B. Alexander should also be in this group.



LITTLE BOYS' CLASS.

Day-school in the Orphanage. The teacher sits on the right wearing a cap. He was a former pupil in the Orphanage. He is now a Christian man, and does for others what has been done for him. The influence is far-reaching.



AN INFANT CLASS IN BOYS' ORPHANAGE

They are taught by a lad who was raised in the Orphanage. He now leaves this institution to enter the Bible College at Jubbulpore, conducted by Dr. G. W. Brown. Soon he will be a preacher of the gospel. The small boys he teaches will enter advanced classes as they are prepared for them.



A CLASS IN THE BOYS' ORPHANAGE DAY-SCHOOL.

The man standing is a native Hindu teacher. The position of the boys is an ordinary one in the schools of India. These boys do some daily manual work.



THE MASTER HEARS QUESTIONS.

This is a typical school scene in India. This class is in the Boys' Orphanage at Damoh. The teacher in the chair represents the usual position of the master. The boy standing answers questions. Day by day the boys grow in body and mind and Christian character. All the classes and departments are under the general supervision of an American missionary.



CHRISTIAN ENDEAVOR MEETING.

This is the Society of the Orphanage. Munga Bara standing at the right is leading the meeting. The two men on the outside to the left are the missionaries, W. B. Alexander and David Rioch. The six others by them are teachers in the Orphanage. The missionaries and teachers attend the Christian Endeavor meetings. This is a large and useful society.



ADVANCED BIBLE CLASS.

These young men have been in the Orphanage a number of years. They have been well trained. They are now capable of a fuller study of the Scriptures. They are diligent.

MECHANICAL DEPARTMENT.



ROUGH LOGS.

These are the rough teak logs as they are received at the shops of the Orphanage. These are sawn by hand in a saw pit. Beautiful lumber is made in this way. It is a slow and laborious process. Beautiful furniture is made from the lumber.



SAW PIT.

The boys are in the saw pit, sawing up the native logs into lumber. This is done by hand. Mr. Bundiga, standing, is the instructor. He is training the young man with saw in hand. Mr. Bundiga was raised in the Boys' Orphanage. He is now a useful man.



CARPENTER SHOP.

The boys in the Orphanage make things! It is a busy place. They are skilled in the use of tools. The work is done by hand. They are also trained daily in Christian living, and when they go out they help to plant Churches and support themselves and their families.



SHOP SCENE.

During the colder weather the boys like to work outside in the sun. See the American wind-mill. It was made in Chicago. The boys are industrious and faithful. They take great pride in their work.



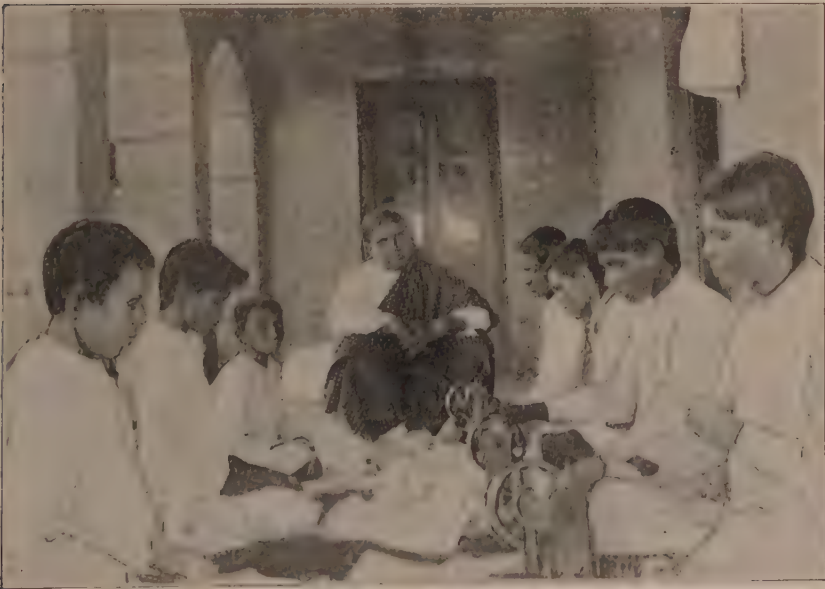
A CABINET SHOP IN THE ORPHANAGE.

Here are industrious boys, under skilled directors and teachers; well-seasoned lumber, modern tools, etc. They turn out splendid chairs and tables, desks, etc. The workmen are reliable. They go out into India with a new spirit and high ideals. Wherever they go they carry with them the gospel, which has been taught them as well as their trade.



THE BLACKSMITH SHOP.

The blacksmith sits at work. The plan in the Orphanage is to teach every boy some useful occupation. The Bible is also taught every day.



TAILORING CLASS

In the Boys' Orphanage, under the direction of Tabitha Bai, one of our leaders among the Christian women in India. To learn the use of a modern sewing machine is a long step forward in that land.

AGRICULTURAL DEPARTMENT.



CATTLE ON FARM OF ORPHANAGE.

There are about sixty head of cattle on the 400-acre farm. Notice the hump above on the back above the shoulders. This is characteristic of Indian cattle.



A MODERN SEEDER.

The people plow and sow in India as they did in the days of Abraham. Here is a modern seeder that Mr. C. E. Benlehr bought in Chicago, shown with the usual native seeder. The contrast is very marked. A modern plow taken out from this country attracts much attention. Men come a long distance to see it turn the dirt.



LOADS OF RICE.

Bringing in the rice from the fields to the threshing-floor. Good teams and strong carts on the farm of the Damoh Orphanage. The boys are taught the best methods in farming. They attend school also every day, and Church every Sunday.



THRESHING RICE.

A familiar threshing scene. The rice crop has been made and brought to the threshing-floor. The cattle tread out the grains of rice by walking over it. The man at the right has a fork, by which he throws up and turns over the straws that the grains may fall through to the floor. Some day there will be plenty of machines in India to thresh all the crops. This scene is on the farm of the Boys' Orphanage.

LIFE IN THE ORPHANAGE.



MORNING INSPECTION.

The smallest boys of the Orphanage up for morning inspection. They are giving the usual salute. The smallest are seeing that the others are doing it properly or not. They are in Sunday-school every Sunday.



EATING OUTSIDE.

Some of the boys of the Orphanage are taking a meal outside of the dormitory in what is known as "the open court." Here they have plenty of room and fresh air. The three young men standing serve the meals and keep order. Thanks are expressed for the food before they begin the meal, of course.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

On August 30th Dr. Jennie V. Fleming and W. H. Scott sail for India.

H. P. Shaw and wife return to China September 10th, sailing from San Francisco on the *S. S. Manchuria*.

E. A. Johnston and wife and Dr. W. A. Frymire will sail for Africa, August 1st, on the *S. S. St. Louis* from New York.

W. L. Burner and wife go to Cuba about September 1st to take up the work at Matanzas and the out-stations round about.

Justin F. Brown and family sail from Vancouver, September 10th, on the *Empress of Asia*, returning to their station, Luchowfu, China.

John Johnson and family sail from England on the *Syria* on August 9th and go back to their former field of labor, Nantungchow, China.

Two missionaries return to Japan on the *Siberia*, August 26th, Miss Mary F. Lediard, of Owen Sound, Ont., and Miss Jessie Asbury, of Augusta, Ky.

C. E. Benlehr and family will sail soon for India. Their home in America is Wilmington, Ohio. They are anxious to get back to their post of duty.

C. P. Hedges, writing from Leopoldville, Congo, under date of May 28th, says: "We leave to-morrow, and hope to arrive at Bolenge in eight days. Best regards to all."

Miss Mary Kelley, of Nankin, China, is one of the instructors in the new Union Women's Bible Training School in that city. The purpose is to train Chinese women for Christian service.

Dr. and Mrs. C. L. Pickett, of Laoag, P. I., report that the medical work in the new hospital there is a heavy draft upon the strength of the workers. They are in serious need of an evangelistic family to aid them. The Society hopes to send them aid soon. Dr. and Mrs. Pickett are the only physicians in a great region there.

James C. Ogden has undergone an operation for appendicitis in the Battle Creek Sanitarium. He is now gaining strength rapidly, and he and Mrs. Ogden hope to start to Tibet before many months have elapsed.

Pres. R. D. McCoy, of the College of the Bible, Tokyo, Japan, and family, also go out soon. The definite date of their sailing has not been arranged. He has been taking some special studies here in America, and feels greatly benefited.

Miss Sylvia M. Siegfried, who has been in the Philippine Islands now about five years, returns home about the first of August for her regular furlough. She has done splendid service, and will be welcomed at Newark, Ohio, and in that county, where she is so well known. The Foreign Society extends a hand of hearty greeting.

A great deal of interest was created among the young women of the Ilocos Provinces by the announcement that Miss Siegfried would conduct a school for them during the month of May in the new college building in Vigan. During the Bible Institute, which was held February 11th to March 7th, there were forty-seven persons enrolled and an average attendance of thirty-three.

The missionaries in Japan state that the visit of John R. Mott to that land in the interest of the Edinburgh Conference Continuation Committee work was a great inspiration to the missionaries. The hour seems to have come for a great advance movement in China. Just now the people are much stirred over the California-Japanese land legislation, but it is hoped that this criticism will soon pass.

The missionaries and orphan boys at Damoh, India, are rejoicing in the fact that money has been granted to build a strong fence around the Orphanage farm. The deer, wild pigs, and other animals from the jungle near by are so numerous that it has been necessary to keep a night-watch in order to save the mission crops from destruction. The farm contains 400 acres, and it has been no easy task to properly

guard it. With a strong, high fence around the farm, the long night watches by relays of orphan boys will not be necessary.

News comes from Dr. James Butchart and Dr. Paul Wakefield, at Luchowfu, China, that the great medical work there is taxing the capacity of the hospital and the strength of the missionaries. More than 30,000 patients are treated there annually. The new China is awakening to the need of medical science, and many young men desire to become internes in the hospitals and learn the rudiments of medicine.

The missionaries at Manila, P. I., report as follows: "Four were baptized at the Central Chapel during the past week. Our report for this station for the fiscal year ending April 30th is 299 baptisms, one church and two Sunday-schools organized,

and two chapels built. We now have 22 churches with 1,800 members, 17 Sunday-schools with 700 members, and 18 chapels. In the medical and hospital work 3,765 patients were treated and \$2,361.45 received in fees." This is an interesting report.

Dr. and Mrs. A. L. Shelton and their two little girls will sail in August for China, on their way to Tibett. Dr. William M. Hardy and wife and Mr. and Mrs. H. A. Baker will join them at Nankin for the long journey across China to the Tibetan border. Things have been unsettled in Tibet since the Chinese revolution, and it is not certain that the missionaries can return to Batang this fall. It is hoped, however, that they can go to Tachienlu, eighteen days' journey from Batang, and then a little later make the rest of the journey. The prayers of a multitude of people will follow these workers as they start for their distant post.

Letters from the Field.

CHINA.

AN INSPIRING EVENT.

H. A. BAKER.

Well, I am not going off on a lecture on China, for you have better authority for such reading. It makes one's blood



tingle sometimes to see the opportunity there is here now. Just this afternoon there were over five hundred school children marched through Dr. Osgood's compound and out through the gate by our house, carrying Chinese flags in one hand and American flags in the

other, singing National songs as they marched. Nearly all were dressed in white, and it was impressive. This is in honor of America having recognized the Chinese Republic. Yesterday they had the general meeting that represented the city. This was all on the initiative of the Chinese and was carried out by them. They wanted the church for the meeting and, of course, got it. As it would not hold all the people, some of the schools of the city came in and sang their songs and then

marched out and gave room to others. There were at least six hundred in the church at one time, and there must have been about a thousand there in all. After the school children were through with their part of the program, there were a good number of addresses by business men, school teachers, the head of the military here, the mayor, some of the principal men in the city affairs, and the preachers. America was praised to the skies as having always been the friend of China and as having never been after a piece of it.

They recalled, too, that America had sent her indemnity money back to be used for educational purposes. The tenor of all the speeches was that government was permanent and effective to high ends only so far as it was founded on virtue. As a fellow heard these school children fairly shout their throats out, and realized that here were all the schools of the city represented, as well as the city officials and leaders, and realized that they were in the church discussing these affairs that concern the founding of the biggest Republic in the world, you will not wonder that a fellow felt those funny little feelings crawling all over him, and if ever the gospel had a chance it has here now. This morning the church was full to the doors. It seems to me that I can see patriotism of the right type growing among the young

people, and as one thinks that in a generation these fellows will be where what they say and think will be the power behind the throne, surely he would not want to spend his life in a place better than China as it is now.

Chuchow, China.

A CHURCH EXTENSION FUND FOR CHINA.

GEO. B. BAIRD.

The China Mission has already adopted the policy of establishing a Church Extension Fund as soon as the money can be secured. About six years ago the Luchowfu Christian Church opened an outstation at Liangyuen, about twenty-five miles from the city. They at first mortgaged property, but afterwards bought land and built a chapel. They have already invested about \$300 gold in property.

besides paying the salary of the native preacher. The work is very promising, and now they wish to build on land already bought a home for the native preacher, and put up a good front wall and gate, and put up a building suitable for a school and home for the teacher. These buildings will be put up with good timber, tile roof, but with mud walls at present, and brick can be put in later when they have the money. Over half of this money will be used to provide suitable quarters for the school. This will relieve the mission of any obligation to secure proper quarters for the school, which are very badly needed.

For all purposes the Luchowfu Church raised \$125 gold last year. They feel that they can meet these early payments without trouble, and may be able to pay off the amount sooner than the ten years. It is the plan to have the money paid back so much per year covering a period of ten years. The work at Liangyuen is very promising. Next year we expect to have two young men from there in the Bible College. We would like money to begin work on building this fall.

Luchowfu, China.

PHILIPPINES.

THE WORK IN LAOAG AND THE REGIONS ROUND ABOUT.

C. L. PICKETT.

At present we are twenty miles north of Laoag, camping by the side of a little mountain brook, a half-mile from the sea and about the same distance from the coast range of mountains, trying to get a little respite from the intense heat of the city of Laoag. Our rains have not yet begun here, and it is hot, *hot*, *hot*! Occasionally we get a cool breeze in the afternoon because of the showers on the

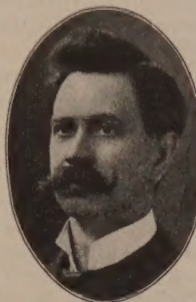
mountains, but they are few and far between. Were it not for the pleasant nights we would be in a sad plight indeed, but the nights are always pleasant, so there is no trouble about sleeping. We did not think it feasible to get as far away from our work at Bagnio (a mountain resort) this year, as there were so many details about the new hospital that needed looking after at close range.

The work, too, has been intense, and as we are sadly in need of all the money we can make, we thought we should not be away from it long.

Miss Siegfried has gone to Vigan to conduct another institute, so all the work in Laoag for ten days is in the hands of our native helpers.

LARGE MEDICAL WORK.

Just to show you how intense our work is: Last week I went to Laoag for the regular monthly conference of our workers. I reached there on Monday evening and just before the dispensary closed. I found five patents waiting for me, one of whom needed an operation. Tuesday, aside from six hours' work in the conference, we took care of eighty-four patients, performing the above mentioned major operation. I was busy with the medical work until ten o'clock at night. Then, on Wednesday forenoon, before I returned to our camp, we took care of fifty-three patients, performing another major operation. I only speak of this to emphasize the need of sending an evangelist here at once to look after that side of the work. It is simply



an impossibility for me to adequately take care of the medical work and the evangelistic, too.

The new hospital will increase my work quite materially and have a tendency to tie me down and decrease the possibility of my getting out to visit the outside churches. Several of them are needing attention badly right now. This last month we reached fourteen in-patients in spite of the fact that we have been away half the month.

Our evangelistic records for April show twenty-one conversions. There were forty for March. The field is ripe for the harvest on every side.

Here in the camp we had a splendid service this morning, with nearly a hundred present and as good attention as you would expect. It is a region where there has been very little preaching, and probably half of the audience had never heard the Word of God read before. Incidentally we treated fifty-five patients. There are hundreds of places where the same conditions prevail. The people are not prejudiced against us at all, but are perfectly willing to hear.

A GREAT DAY IN PRISON.

W. H. HANNA.

Last year, when the new officials of the Province of Ilocos Sur took their seats, representatives of the Jesuits approached one of the officials, presuming on his kinship to a Roman Catholic priest, and asked him to use his influence to bar all others, save the Jesuits, from holding religious services in the provincial jail. Very justly the official refused to do so. So it is that every Lord's day some of the Vigan missionaries or Filipino Christians have been teaching the Bible School lesson or preaching in the jail. April 27th gave us the privilege of seeing some fruit of this labor. On that day Mrs. Kline, Evangelist Augustin Belesario, and myself held the services, and in answer to the invitation nine men presented themselves to make public confession of their faith in Christ and to begin to walk in His footsteps. After the confessions and prayers several of the prisoners set gladly to work to draw water from the well to fill the bath-tank, which was to serve as a baptistery. When enough had been drawn and all was ready, I began to baptize the believers as my companions and some prisoners sang appropriate hymns. Another had promised to

obey the Lord, but he felt the restraining influence of an independent priest, who had been sentenced with him to a term of fourteen years and some months for manslaughter. Some of the baptized are long-term prisoners and want to take the Ilocano Bible and hymn-book with them to Bilibio Prison, in Manila. Others will return in a few months to their homes in nearby towns, to live, we hope, as Christians and better citizens and to enter into fellowship with the believers in their various towns.

Vigan, May 19, 1913.

JAPAN.

AN INTERESTING LETTER FROM JAPAN.

MISS GRETCHEN GARST.

Winter has passed and spring is here. The cherry blossoms have come and gone. I wish I could give a glimpse of the park as I have seen it!

During this flower festival the people come in throngs from all the country round about. There are special days set apart for the worship of certain heroes and gods. One day there was a meeting of the Educational Association of this district. Miss Armbruster represented the family. She said between speeches all the men smoked, and many who had been to the temple to worship were so full of "sake," the native rice brandy, that the room was heavy with odor. A part of the temple worship is the drinking. Imagine the Iowa Teachers' Association tolerating anything like that at one of their meetings!

EVANGELIZING.

You can see what an opportunity the festival is for spreading the "glad tidings" that we are here to teach.

Our pastor from Tsuruoka came over a week ago, and every day Mr. McCall, the pastor here, and this, our out-of-town pastor, have been preaching. We use a folding organ; the Bible women, Miss Armbruster, and I take turns helping with the music and giving out tracts. There have been three hundred Testaments sold, aside from all the other literature. The Japan Book and Tract Society is an organization which makes possible the selling of books at less than cost! The idea in selling instead of giving is that the people are more

careful to read something that costs them even a very little.

PICTURES.

The special feature of the evening meeting is stereopticon pictures. I have been there all the time but one. Mr. McCall begins putting up his apparatus about six-thirty. A few stragglers come from the start, and by the time he has everything fixed there is a crowd eager to listen. When you think that many are here for the first time and may return to hear more, it seems like real missionary work. We are praying that much good will be done and that every word spoken or sung may bear fruit.

VALUABLE HELP.

There are several young women that help. Also there are several young men that aid us. They are students, and their help costs them something. Their fellow-students are often in the audience. Taunts and jeers will be their reward so far as the world can see that reward. We all hope that their fellow-students may see beyond the surface to the hearts that prompt the words.

The kindergarten work continues in a most encouraging manner. The first mothers' meeting since the new term opened was held last week. A number of new mothers joined. We have divided the club into three divisions, and are to have a meeting of each division and then one general meeting each month. The hope is that the mothers will get better acquainted and be freer in talking over their problems.

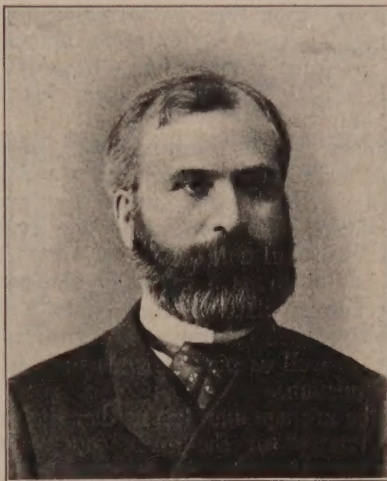
Akita, Japan.

TURKEY.

THE OLD SOLDIER RETIRES.

With sorrow I write to say that I feel my work is done in Turkey on account of my age and poor health. Since about two years ago I have been feeling very weak and have lost health and strength more and more. Last winter I was so weak that I was not able to leave my room, and thought my end was near, but the good Lord granted me to live to this day. But I am not well, and have no hope to be strong enough to accomplish any-

thing by staying in Turkey, and as I have no home here I have decided to return to America and go to Fresno, Cal., where we have a number of Armenian Disciples from our churches in Turkey, and live among them the remaining few days of my life.



GARABED KEVORKIAN.

I am thinking of leaving here in about three months. Hope I shall be able to visit three or four of our churches to comfort and encourage the poor people. Of course, it will not be an easy matter to me to leave my work of many long years, but I thank the Lord that I can do so with a clear conscience, and that in all these years I have been true to God and to the Foreign Christian Missionary Society, and in the Turkish mission I have done what I could.

Tokat, Turkey, May 3, 1913.

[Garabed Kevorkian, who has been in Turkey so long, is now quite old and feeble. He leaves that field and comes to America in about three months and will abide with the colony of Christian Armenians at Fresno, Cal. He reports eight added to the churches in Turkey by baptism during the last year. Brother Kevorkian has been a faithful Disciple and a useful missionary. He was appointed in October, 1884, and went to Tocat, Asia Minor. His first report showed that he had baptized ten at Hajee Keng and organized them into a church. He also reported two baptized at Marsivan and two in Tocat. This was July 20, 1885. We do not have a late picture. The above represents him many years ago.]

BOOK NOTICES.

THE SOCIAL WORK OF CHRISTIAN MISSIONS. By Alva W. Taylor, Foreign Christian Missionary Society, Cincinnati, Ohio.

"The evil that men do lives after them" more certainly when incorporated in a bad book than in any other form, whereas a good book makes immortal the influence of its author. It speaks to each reader and hearer after his departure.

Books by our brethren have in the main dealt with first principles and the problems of Christian union. Few were worthy of circulation outside our ranks, and fewer still will live. But Alva Taylor has given us a really notable book deserving a place in every library and home—a book calculated to turn men to God as well as make friends for Christian missions.

The average man has neither the time nor money for the great four-volume work of Dr. Dennis, "Christian Missions and Social Progress." This book gives in brief form a great mass of material from that larger work and is meant for those persons interested in the humanitarian phases of Christian missions. It is a friend to the busy man; it is a friend to the man who must consult the condition of his purse ere he decides to buy another book.

Not being a poem, story, history, or other ordinary form of literature, it is difficult to describe—just as an encyclopedia is. Niagara Falls can not be described; *see* them! *Read* this book, for it can not be described in a review.

Note the rich feast spread before you in its table of contents:

- I. The Social Task of Missions.
 1. The Missionary as a Social Force.
 2. The Social Work of the Missionary.
 3. Christianity as the Universal Faith.
- II. The Home: The Cornerstone of Civilization.
 1. House or Home.
 2. The Index of Progress.
 3. Man Everything; Woman Nothing.
 4. The Divine Right of Childhood.
 5. The Missionary Home, a Social Center.

III. Benevolence: The Heart of Social Progress.

1. The Evangel of Humanity.
2. Clinical Christianity.
3. The Devastations of Ignorance.
4. One Multiplied by a Thousand.
5. Conquest at the Point of the Lancet.

Other chapter headings are: Things that Figures Can Not Tell; Education: the Means of Progress; The Missionary and the Affairs of the World, The Social Way to Unity.

Note a few detached quotations: "A theological Christianity has failed to save the world. A civilization can not be lifted by speculation, a syllogism, or a legend. To give life, one must give the things that make life worth while. Only that worth while leaves the life better. Heathenism cares little for the other fellow. Heathenism has never highly valued human life: suicide is easy and murder of infants frightful. Christianity creates personality; it appeals to the individual and then socializes him. The missionary sterility of the Eastern religions is due to their lack of social force. Not one of them teaches a word about the Kingdom of God. They permit slavery, polygamy, concubinage; they have not educated the people. Mercy is not a tenet of Islamism. Woman is in abject condition. China made no progress in a millennium until the missionaries came."

The world over there is no better material for the Organized Bible Class than that in this book. Is your prayer-meeting dead? Use the subheads of the chapters of this book for a year, and you will probably make it the best meeting of the week. Have you run out of themes for missionary addresses? Here as chapter headings, they will give you one each month for a year. Indeed, after a careful reading of the book, missionary addresses and sermons will spring out of the grass, trees, and flowers as you walk; the birds will sing them; the social conditions about you will be vocal with them. They will ooze from your heart as perspiration does from your pores.

Buy it; read it; use it!

WM. J. WRIGHT.